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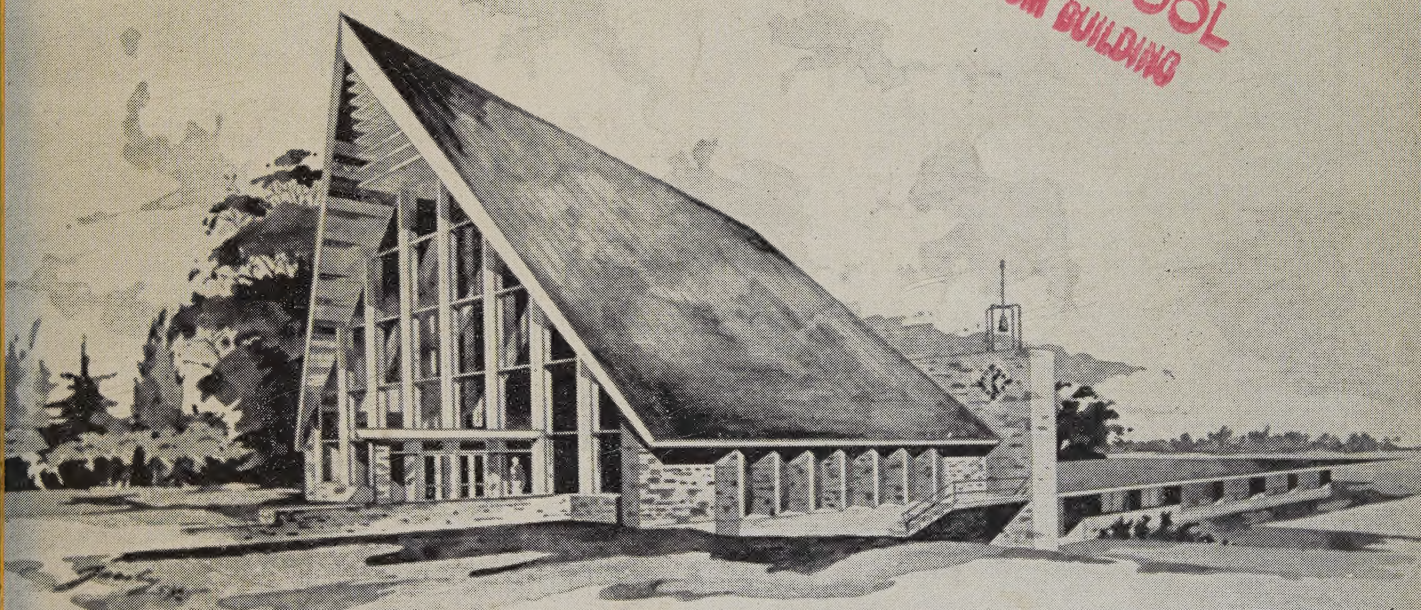

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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Schweitzer on his eightieth birthday, a chapter in a forthcoming commemorative book on the great Doctor, is here printed by permission of the author.

Roland H. Bainton, professor of ecclesiastical history at Yale Divinity School, delivered a classic exposition of **The Religious Foundation of Freedom** and its relation to our most pressing contemporary problems of civil rights and security needs at the recent session of the National Council of Churches in Boston. We are happy to give our readers vital excerpts of this great address.

Through the co-operation of **Philip R. Giles,** director of the Department of the Ministry, we were able to assemble the picture story of some aspects of the work of one of our Universalist chaplains, the Rev. Arnold L. Simonson (Chaplain Major). Truly there is **Never a Dull Day in a Chaplain's Life.**

Albert Q. Perry, minister of the City Temple Universalist Church of Cincinnati, Ohio, at the request of the editor has written **The Story of Cincinnati.** It is a heartening story of urban church renaissance brought about by courage, loyalty and creative imagination. The Cincinnati Universalist church is busily engaged in doing what every metropolitan centered church should be doing, spreading its active ministry into suburban areas.

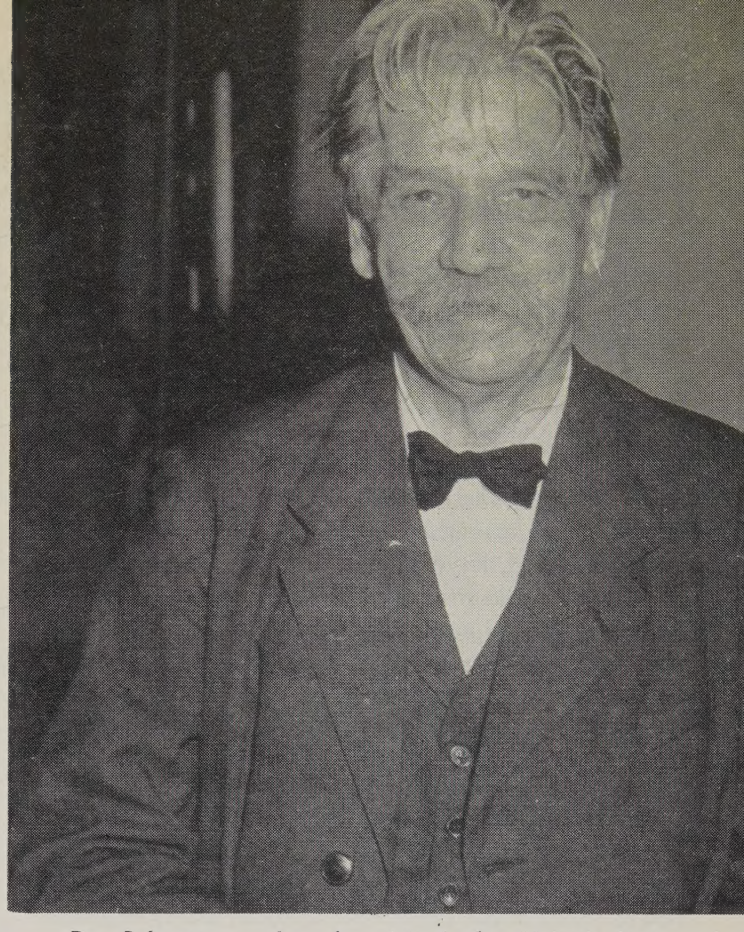
Laura S. Hersey, busy president of the Association of Universalist Women and wife of Dean Hersey of Tufts School of Religion, took time out to express the love and appreciation of thousands of Universalist Women for **Alice Embom Taylor** and to **Introduce Robert B. Vail,** new director of the Diabetic Camps.

We are indebted to **John Hansen** for the report on the **Substantial Beginning Toward Strengthening Our Finances.**

Lieber Bruder Albert!

Louis Mayer

A tribute to Dr. Albert Schweitzer on his 80th birthday, January 14, 1955



Dr. Schweitzer when he visited the United States of America in 1949.

THIS is to bring you my greetings of love and fellowship, together with my congratulations upon your 80th birthday. The entire civilized world will be acclaiming and celebrating you as the man who, in spite of the troubled waters on the sea of human relations, has sailed a true course under the banners of all-embracing love and service to all. I am the happier to join them because of the close attachment with which I have been privileged. I know how you protest the use of the words "proud" and "honor" in this connection and yet I feel both proud and highly honored to be asked to make a contribution to this Festschrift. You may never find the time to read more than a morsel of it, just as you would be able to eat only a small slice of the huge birthday cake to which the Festschrift may be likened.

"Brother at first sight" would not be quite right; for I well remember how disturbed you looked when we first met, only five years ago, after a funeral service in the Günsbach church. On the strength of Charles R. Joy's assurance of a welcome, I had gone to Europe especially to see you. But on my writing, immediately on arrival, there was no reply during the thirty days my visa permitted me to stay in Germany at that time. Two weeks later, in Switzerland, a postcard informed me that you were still tired and unsettled, asking that I postpone my visit till the end of April. However, I decided to take a chance and at least see Günsbach. I arrived at the church while preparations for a Catholic funeral were in progress and was informed that you were in the village and expected to attend the service. When you entered, following the mourners, you chose the pew directly behind me. You did not seem too much pleased when I introduced myself. It was Mme. Martin who came rushing across the aisle. She had recognized me somehow. Beamingly she told me how fortunate I was to arrive just then and immediately she laid the plans for the next three days. It was not until I sat next to you at the organ during the Protestant church service on the following morning that the film of reserve dispersed—perhaps by my obvious familiarity with the first hymn, "Hallelujah, schöner Morgen," so befitting that glorious February Sunday morning, with the feeling of spring already in the air. I was "der liebe Amerikaner" when we sat at table together with Mme. Schweitzer for lunch on Tuesday noon, when the relief I was modeling

while you were writing in your work-room was practically finished.

At Strasbourg, a week later, I was able to present you with the first plaster cast of the relief. The tete-a-tete visit, looked forward to, did not come about. Too many others were coming and going, but I was assured it would be better next time. I had my misgivings. In a Zurich bookshop, among other illuminated cards, I had picked up one with the first stanza of the foundation hymn by the Moravian leader, Count Zinsendorf: "Herz und Herz vereint zusammen." On my second visit to the Speichergasse, the reception room was so over-patronized that I was ushered upstairs to Mathilde Kottmann's room, until the atmosphere might clear at tea time. When prospects improved, I was taken to the small room adjoining the reception room, where the carved wooden tablet bearing your quotation, "We must all help to carry the burden of woe which lies on the world", hangs over your bed. And there, all by myself, I was served tea! It had gotten to be six o'clock. There was only a minute left to see you when I was finally called, before you were to leave by car for some other prearranged appointment. I placed the Zinsendorf card, with something I had written on the back for this eventuality, into your pocket as a parting greeting, as we hurriedly shook hands in the still-crowded room. Next morning, before leaving Strasbourg, you called by telephone to verify the "Bruderschaft."

You have referred to this meeting of ours as being ordained by destiny. For me it led to the opening of many doors into a richer and fuller life ever since. How happy we were to meet again, when you and Helene arrived in New York, on your way to Aspen! I was delighted there, when you gave me the necessary instructions and asked me to substitute for Mme. Martin as corresponding secretary. And this I was glad to continue in your New York apartment until you returned to Europe.

Do you still remember the letter I wrote to the nineteen-year-old bundle of American impertinence? He was evidently of "good family" and had seen the number of *Life* that made you "the greatest man in the world." On very handsome stationery, he sent his request for an autographed photograph as an addition to his collection of such illustrious personages as the Duke of Windsor and several Hollywood stars. There was neither a stamped return envelope nor a thought of your expenditure of time and money. He had evidently never read your story about the two potato sacks full of unanswered letters you carried back to Africa on one of your earlier trips. I wrote him a little sermonette on the difference between selfishness and service. I said the price of the photograph, plus postage, would probably pay for a bandage the Doctor could apply to a needy patient at his hospital at Lambaréné, which is sustained by voluntary gifts. Such gifts were received at the Albert Schweitzer Fellowship, 156 Fifth Ave., New York. When you came back to your room late that evening, after one of the receptions, I wanted you to OK the letter, before I sent it, and read it to you. "Just hold it," you said. "He will get the photograph also."

"You want to be like God Almighty and let your sun shine on good and bad alike?" I answered.

To which you quietly replied, "Yes."

You finally had to take the letter aboard ship with you to mail with others which you hadn't time to read and sign. I am sure your heaping of fiery coals on the boy's head by your kindness made a deeper impression than my sermonette. At any rate, your simple reply to me was a sermon I could not easily forget. Several years later you recalled the story, remarking "and what a brushing you gave him."

Then I remember the striking experience of mental telepathy on the train from Glenwood Springs, after leaving Aspen. In exchange for the time I had devoted to you at Aspen, your time on the train was to be mine. Since we first entered the diner, you left me and the young doctor-organist in my company (who intended to follow in your footsteps and become a missionary doctor in the Far East) with the understanding that I was to look you up soon after lunch. I was telling the young doctor about a group of young people who had come to your room the day before, wanting to put some questions to you. But since you were in demand elsewhere at the time, they wanted me to tell them something about you. In many ways, I said, you resembled Eugene Debs, and quoted James Whitcomb Riley's lines:

> "And here's 'Gene Debs, a man that stands
> And holds right out in his two hands
> As big a heart as ever beat
> Twixt this earth and the Judgment Seat."

Didn't that sound as though it might have been written for Albert Schweitzer? You had been waiting for me, not in your comfortable Pullman compartment, but on the platform between two coaches, stooping over to look out of the window as we passed through the grand scenery of Colorado Canyon. I still had the Debs story in mind and wanted to tell you about it, when you received me with the question: "Did you know Debs?" Oh yes, that friendship between Debs and me was like that between Albert Schweitzer

and me. It was a ray of light, not limited by time and space. Or, as Gene put it at our first meeting when he put his arms around me and kissed the top of my head, "Louis, I have known you for aeons and aeons."

Thereupon you surprised me with the statement that Eugene Debs was your mother's first cousin. I remembered that Gene's father had come to America from Colmar, Alsace. You told me how one of your American students at Strasbourg had described Debs to you in most deprecatory terms. I, in turn, pictured him more as a saint and champion of the underdog and mentioned that, after his death, I was asked to write a brief reminiscence in which I related three incidents which seemed to compare with similar ones in the life of Jesus. Then you became intensely interested and we left the platform to continue our conversation at length in your private compartment.

Perhaps it is not expedient to say too much about Debs in connection with you. Gene bore resentment to no one, not even to Pullman, who was the immediate cause of his first imprisonment, but Debs was vigorously denounced by those devotees of democracy who remain unaware of a class system within it. Appearance counts for so much in our world of affairs. I cannot help thinking of your traveling in Europe in a third-class railway coach "because there is no fourth," while here in America you were fated to travel Pullman in deference to your age and position. Still you were perhaps at one with Debs in his statement: "As long as there is a lower class, I am of it."

So many questions are asked about you: "When you meet a man like that, what do you talk about?" Some people think of you as completely wrapped up in a theory called *Reverence for Life* as is Einstein in his theory of "Relativity." It does not occur to them that Reverence for Life is only the concise tabulation for the guiding spirit of a disciplined life-long practice to do no evil and as much good as possible to every living creature. That dedication to service, to kindness, and good will, was already pronounced, when as a boy you saw the Colmar monument to Admiral Bruat, conqueror of French Equatorial Africa, with the cringing native on its base. You did not share the pride of the patriotic victor (as you were supposed to do), but sympathized with the vanquished and determined, at that early age, to devote your life to counteract this wrong and wicked "worldly" policy of survival of the fittest, practiced by Christians and barbarians alike.

What made you so "un-worldly minded," even then? And why was your first scholarly effort devoted to the "Search for the Historic Jesus"?

I was deeply impressed by Werner Picht's choice of the quotation of yours, "Ich kreise um Jesus," as motto for his short, but profound, biographical sketch of Albert Schweitzer. What you say in that quotation, "I rotate around Jesus," seems to me as revealing as anything ever written about you. It is a dedication to pattern your life after that of Jesus, to spend it in selfless service, even if it involved sacrifice. It is because you remained true to that early decision that you stand out as a shining light among Christianity of today. You were not passively satisfied to accept the "Faith of our Fathers" as a taken-for-granted inheritance. But you heeded the advice of your great exemplar among the German bards, in his famous *Faust*: "Was du ererbt von deinen Vatern, erwirb es um es zu besitzen" (what you inherit from your fathers, earn it, to possess it fully). After years of ardent study on this quest, you came into close associationship with a Jesus you had rediscovered and made your own—the Love of God personified, spreading it wherever he went. However, your early Christian training, your sensitiveness and simple, straight sincerity were important factors toward the great decision to follow the Spiritual Light around which you rotate. These marvelous hymns of the early Protestant era, glorified by the musical arrangement of Bach's genius, had already become part and parcel of you. "Jesu, geh voran auf der Lebensbahn" was not only to be sung at some Sunday service with the sanctimonious attitude of the Pharisee, but was to become the *Leitmotif* of your daily living. You were also aware of the demands of the world of today in which you were to serve. These called for the development of all the talents and faculties with which you were so richly endowed. One seemed to call forth and augment another. Also the activity in one seemed to furnish the necessary relaxation from another. Those of us who could be with you at close range could see how accumulated responsibility and fatigue vanished not only as soon as you were at the organ long enough to be lifted into the realm of universal harmony, but also after an hour's undisturbed, successful writing. This is the great secret of the unceasing energy needed for your self-imposed tasks.

And now the worldly world—which is as unchristian as ever, in spite of its many thriving Christian churches—acclaims you as its outstanding luminary and has awarded you its most coveted distinction, the Nobel Prize. We Americans join the rest of the world in looking to the Great Doctor for a prescription to

(*Continued on Page* 7)

The Religious Foundation of Freedom

Roland H. Bainton

Roland H. Bainton, professor of ecclesiastical history at Yale Divinity School, was given a virtual ovation by the delegates to the National Council of Churches session in Boston, Massachusetts, November 29, following his address on "The Religious Foundation of Freedom." Professor Bainton's accurate and realistic analysis of our religious foundation and its relation to the dangerous controversial situations of our time should be read and pondered by every churchman of every denomination in America. The following text constitutes vital excerpts from the great address.—E.H.L.

THE religious foundation of freedom is the subject of this address. Unhappily there are always religious foundations of persecution, and the history of Christianity is the story of a long struggle for religious liberty. The Mayflower Compact, which is often regarded as a milestone of liberty, was actually a covenant of submission. On board the vessel were mutinous spirits resolved when they came to land to enjoy their own liberty. The saints rounded them up and constrained them to submit to the Law of God. The only point at which there is here a foundation of liberty is that the submersion was not to the caprice of arbitrary men but to the law and the truth of God. For that truth these Puritans were prepared to die, to kill, and to rebel. In England they did rebel and executed the King. They brought to pass a situation in which the government was confronted with the alternative of exterminating or tolerating the Puritans. The government eventually showed toleration. This was a great step toward a more universal liberty. But now the question was whether the Puritans would extend the same toleration to those from whom they differ? At first they would not, and many were reluctant to accept liberty for themselves if it were accorded at the same time to Roman Catholics.

The situation in the new world was conducive to breaking down such intolerance because on the Atlantic seaboard there were nearly half a dozen religions distributed in as many colonies: Congregational, Presbyterian, Baptist, Dutch Reform Quaker, Swedish Lutheran and Anglican. The impartial observer was driven to inquire whether some of them at least might not be wrong and perhaps all of them.

A more charitable conclusion was that all of them might be right, at any rate, with regard to those points on which they were agreed. Moreover, it seemed reasonable to assume that the points on which they were agreed were more certain than those by which they were engaged in debate. And if the points were more certain they were more important, for surely God would not reject men over points which could not be known. Thus the fundamentals were formulated in the fewest possible terms in the interest of reducing persecution.

But now suppose that someone rejected one of the fundamentals? Was there any basis on which he would be accorded toleration? The answer was a shift from the objective to the subjective. If he were sincere he could be respected. Thus conviction was prized even more than correctness and God was believed to prize sincerity even though coupled with error.

This view led to an inquiry as to the nature of the truth and how it is to be attained. Surely sincerity by itself is not enough, but respect for the erroneous conscience was defended on the ground that sincerity is necessary in order to arrive at truth. The sincere man may be mistaken, though on the way toward truth; but the insincere man can never be right. This meant that truth was conceived in terms of a quest in which honesty was indispensable.

Another point which came to be emphasized was that the search for truth must be a co-operative enterprise in which a group of men are engaged, each setting forth a sincere opinion with willingness to be corrected by others. The search for truth is thus a collaborative process. Moreover, when truth is discovered, it may offer so varied a form that those who differ may perhaps all be right because each has laid hold of a valid aspect of total reality. When this idea is applied to religious bodies the various denominations can be regarded as holding each to a valid

though partial ingredient of the total Christian tradition. These ideas undergird our present American system.

Recently a Catholic friend said to me, "We are just different squads in the same battalion." Thus far we have come in our own land, but now we are confronted by an entirely new situation. A fanatically intolerant party has arisen and has won power in large sections of the earth. The communists do not claim to be a squad in the same battalion, they reject the whole battalion. They do not respect a sincere but erroneous conscience. They are not willing to be taught. In dealing with us they do not discuss, they are ready even to dissemble and to employ violent methods of opposition. What is even more insidious, they are prepared to take advantages of our liberties in order to destroy our freedom.

Under these circumstances some of our ancient slogans lose a measure of their force for they came to birth in a society of men, all of them committed to a common set of presuppositions within the framework of the Christian traditions. Now we discover that sincerity, if combined with monstrous error can make that error all the more dangerous. What then, under these circumstances, are we to do? If we take no measures by way of opposition, we may be overcome by means of our own freedom; but if we take excessive measures of oppression, we may destroy that freedom ourselves. Whatever we do involves a risk. We must be temperate, discrete, moderate, bearing in mind that our very efforts to conserve our liberties may easily be their undoing.

Excessive pursuits of subversives create distrusts and break down the confidence of a man in his neighbor. This is what happened in Russia to such a degree that a man and wife discovered only by accident that they were both loyal to the Orthodox Church. When the man brought the baby for baptism the priest refused on the ground that the child had been baptized a week before when brought by the mother.

In Germany the efforts to resist communism resulted in national socialism and this system was equally tyrannical and likewise destroyed the faith of one German in another.

There is grave danger in that if we relentlessly pursue everyone who is suspected of any dealings with anybody who is suspected, we may drive men so to suspect each other that respect and confidence are thereby destroyed. Moreover, we should refrain from using methods which inspire distrust without discovering subversives. For example, loyalty oaths do not catch communists because they will readily lie. Loyalty oaths are rather to screen out scrupulous liberals who are not communists but object to the oath on principle. Again a demand for all of the correspondence of a suspected organization will not unearth subversion because a genuinely subversive organization would take care to have no correspondence of an incriminating nature. But, if the correspondence of a known subversive organization were confiscated, persons casually alluded to might be investigated and, though innocent, suffer by reason of the investigation.

One danger in all of these methods is the creation of a stereotype in the American mind. Those who are not investigated become so fearful of what might happen if they spoke their true mind with boldness that they conceal their genuine opinions and give an external conformity. The use of excessive pressures breaks down the very genius of the democratic attitude.

Our age is indeed confronted by frightful alternatives and to be overcome by a tyranny from without is a dreadful contemplation, but even more dreadful is it to be overcome by a corruption from within. One may well feel that the Norwegians and the Danes, under the heel of the invader, were morally cleaner than were those who succumbed to national socialism at home. Better then to take the risk, a very remote risk, I believe, of succumbing to a foe from without than ourselves to be the instruments of destroying our own freedoms.

Lieber Bruder Albert!

(*Continued from Page 5*)

cure the nervous excitement caused by international strife and constant threat of war. You have not only rewritten the prescription Jesus gave in his day, "Love ye one another, even your enemies," you have asked them to use their minds and be convinced that this actual practice of good will is the only hope for our cure and our survival. "Reverence for Life" may remain a theory for the world at large, which is run by "Politics," with which you claim "to have nothing to do" but which you do influence after all. When all the blustering challenges and counter-challenges have become stale, sanity will prevail and you will have contributed a large share in its victory to establish Peace on Earth.

"Jesu, geh voran auf der Lebensbahn
Und wir wollen nicht verweilen
Dir getreulich nachzueilen;
Führ uns an der Hand, bis ins Vaterland."

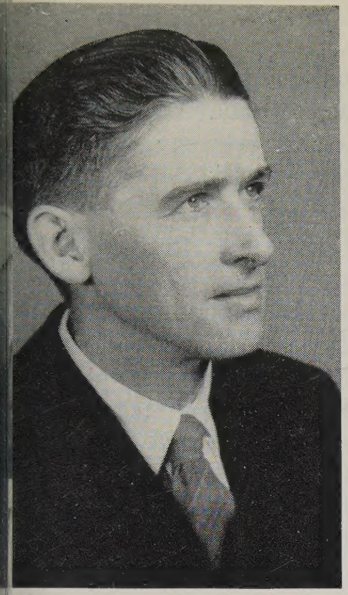
An international ministry—Co-operating with local Okinawa Protestant lay pastor, Chaplain Simonson baptized eleven babies in Sukarin Chapel, August 9, 1954.—Photos RYCOM Signal Service, U.S.A.

Never a Dull Day in a Chaplain's Life

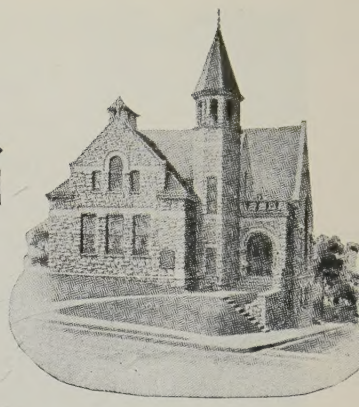
Chaplain (Major) Arnold L. Simonson, one of our Universalist ministers serving with our armed forces, is now assistant Post Chaplain at Fort Sam Houston, Texas. While on his tour of duty in Okinawa, he headed up regimental work with lepers, coached a winning track team and took its members to Japan for the far Eastern Command Track Meet, and served as president of the Army Air Force Protestant Chaplains' Association on Okinawa.

Mrs. Jeannett Baldwin presents the Chaplain with rabbits for the Okinawan Leper Colony.

Chaplain Simonson and Sergeant Hard inspect clothing given by Americans for Okinawan needy.



The Story of Cincinnati



Albert Q. Perry

FIVE years ago, the historic First Universalist Church of Cincinnati gave every appearance of being a dying organization. Congregations were down to ten or fifteen people a Sunday, organizations and faithful members were overwhelmed by a financial load too heavy to bear, ministers were serving for salaries far below what they could have earned in menial industrial jobs, people had to be begged to serve on the Board of Trustees, and only token contributions were being made to state and national programs. When the minister died suddenly, it seemed unlikely that anyone would wish to follow him and risk the responsibility for an all but inevitable final failure.

Today, there is a different picture in Cincinnati. The auditorium has been enlarged but still double services are needed on special Sundays, budgets have been regularly balanced without Every-Member-Canvasses, a major program of renovations has been completed, positions on the Board are won only after vigorous campaigns. One man who couldn't get elected to the Board succeeded in being elected to the City Council. State and national programs receive enthusiastic support. In the latter regard, Cincinnati is almost an embarrassment to other churches in the state since it sends such large and active delegations to state conventions.

Strangely enough, no genius has turned the tide and no one deserves any particular credit. Five years ago, an independent religious organization loosely affiliated with the International New Thought Alliance inquired of the Universalists if they would explore a Federation of some kind. They felt that there were no serious doctrinal differences between the two groups; that the Universalists had a building, that the independent group had people; and that neither group had a minister. Admittedly, both churches were made up of older people, but it seemed possible that a new start for both might awaken the kind of enthusiasm which would bear fruit in renewed growth and activity.

First, a federation was established and a minister hired whose other interests soon caused him to resign. Then the two churches turned to the state superintendent of the Universalists and eventually chose the minister whom he had advised. In a year, a move for a complete union was launched by the people of the church. Eventually, this was accomplished by exchanging memberships so that all people were members of both organizations. In this way, both institutions might be perpetuated, conflicts and court action over trust funds might be avoided, and a united congregation might be achieved. Although the Cincinnati Church continues to be two churches from a legal point of view, it calls itself and is a single fellowship which works under the name of the City Temple Universalist Church. It has one minister for all people, one treasurer, one treasury, one board, one annual meeting, one election, one budget and one purpose.

Perhaps a little background of both churches might be interesting. The old Universalist Church was incorporated in 1827 but has traditions going much further back into history. In 1825 it was being visited by New England preachers who reported large and enthusiastic congregations meeting in the old court house. After many moves, the church eventually found itself with a fine stone building in the uptown section of Cincinnati. Many of Cincinnati's most famous families have been active in the long history of the church. Of these, perhaps the most noted is

The Montgomery Church recently reorganized under the leadership of Howard Smith with members of the City Temple Universalist Church serving on the Board of Trustees.

the Crosleys who still own the Cincinnati Reds Baseball Team, but 'Golden Rule' Nash was well-known in his day by both churchmen and industrialists for his efforts to apply his Universalist faith to business and industrial problems.

The City Temple was a much newer organization which was built around the magnetism of Dr. Harry Grannison Hill, who had once been the minister of the New Thought Temple of Cincinnati. A conflict within the church caused him to resign that post but a nucleus of still loyal parishioners insisted that he remain in Cincinnati even if he had to preach in a theatre. For years, he led the City Temple which rented the Paramount Theatre in Peebles Corner. Because of friendship with former ministers of the Universalist Church, and knowledge of the fundamental similarity between what he was preaching and the official teachings of the denomination including the Freedom Clause, he recommended the approach to the Universalist Church when his health would not permit his continued activity.

The people of both churches, together with many new folk, make the City Temple Universalist Church a notable one today. Among its members is Judge Simon Ross, the senior Judge of the Ohio Court of Appeals. Judge Ross has won five successive six-year terms in this court and probably could continue to win for so long as he wished to run. Many are seeking to get him to run for the Supreme Court of Ohio, to which bench he has frequently been invited in case of an emergency which has left but an even number of judges.

Another notable is the Hon. Albert Jordan who is a member of both the church and the city council of Cincinnati. Mr. Jordan is a former labor leader, who helped to found the Religious and Labor Foundation, and is proud of the close relationship between his responsibilities as a politician and labor leader and his activities as a churchman. The church has a sort of half claim upon a second member of the city council. The Honorable Carl Rich, who has served many terms as mayor and Republican leader, is not a member of the church, but his wife is, and such close ties of friendship exist with him that he helped to install the present minister in his post.

The church contains many workers in social service. The most notable lay person in this field is perhaps Georgia Green. Miss Green founded the Craft Shop for the Handicapped and was instrumental in building the present Goodwill Industry of Cincinnati in so far as it is a center for rehabilitation of handicapped peoples. She has also been honored for more than ten years of unbroken volunteer work at the County Home.

In a similar field is the present president of the Congregation, Edwin Albrecht. Mr. Albrecht founded and was for many years the president of "The Handicapped of Cincinnati." This institution was established both by and for handicapped people who wished to insure that those who needed help would get living wages, equivalent to those paid in other industries, for their efforts. Mr. Albrecht is himself a successful certified public accountant, but his unceasing efforts for handicapped people has resulted in making the experiment a notable success.

Other members of the parish work with the blind, the mentally ill, retarded children and adoption placement.

The City Temple Universalist Church has as its firm intent the desire to be a cross-section church, including in its membership and uniting in the friendly bonds of its fellowship people of many and varied, perhaps even conflicting, interests. It has leaders of the Chamber of Commerce as well as Labor Unions in its congregation. Lee Augustine, who is a prominent manufacturer of printing machinery; Ralph E. Rockenfield, Ohio's largest Nash dealer; Eugene Held of Mabley and Carew; and many other well-known names as well as the traditional Crosley one are now

active in the church. New people of all sorts and conditions are being welcomed into membership regularly. Some are old New England Universalists who have followed General Electric from Lynn to Cincinnati. More are folk up from Kentucky and Tennessee and West Virginia, who have recently thrown off the yoke of fundamentalism.

A look at the characteristics of this church might be interesting, for the City Temple Universalist Church is not identical with the older and better established churches of our denomination. It continues the new thought tradition of a positive, usable faith with a large proportion of the members regularly practicing daily devotions of some nature. It has some continuation of its southern heritage in the common use of a great deal of theological phraseology which has become uncommon elsewhere in our churches. Its insistence upon loyalty and respect for its minister as a professional man who must have an economic standing similar to that of men in equivalent positions is most admirable in a denomination which commonly underpays its clergy. It carries on a full scale service program providing aid, assistance and friendly counsel to families, including about seventy-five children. In the education field, it uses the Beacon materials throughout and underwrites a major program of teacher training. It also maintains a youth center at the church and is straining to reach the day when it can maintain a building exclusively for educational and social interests.

Although proud of its heritage and record of over one hundred and thirty years of liberal leadership in Cincinnati, the City Temple Universalists are now looking ahead. The immediate objective is a reasonable amount of organization that they may make use of the resources already available to them and establish the institution upon a sound foundation of business methods. In the future, they see the expansion of their present plant and the rebuilding of the many dormant churches around the outskirts of Cincinnati. Already, they are providing services in Milford and Blanchester, and leadership looking toward a revival of the Montgomery Church. Hamilton is receiving attention and other areas are being explored. In order to achieve this, three laymen have been requested to obtain licenses as lay preachers and others are expected to follow in the future. Such men are trained through leading the worship and occasionally preaching in the City Temple Universalist Church. Among those who have already applied for ministerial licenses are Howard Smith, Edwin Albrecht and Lawrence Kratz. One student has been encouraged to consider the professional ministry and is beginning his program of studies this fall. He is Carl Elstun.

Three lay preachers welcomed into fellowship by the Cincinnati minister. (Left to right) Mr. Lawrence Kratz, (serving Blanchester) Mr. Howard Smith (advising Montgomery) and Mr. Edwin Albrecht (president and occasional preacher at Cincinnati).

Cincinnati is no longer a dying church, but the core of an expanding liberalism in the south-central part of our country.

BRIEFS FROM THE CHURCH WORLD

The nation's 2,699,327 church school teachers volunteer "somewhere between five and eight million hours a week," according to an estimate in the current issue by the editors of the *International Journal of Religious Education* . . . Police in Philadelphia, Pa., have joined church and civic leaders in a "Go to Church" campaign for youth to help fight juvenile delinquency. Thousands of posters urging church attendance have been displayed throughout the city by law officials and all city police force members have been asked to use their "personal influence in uniform and out" to get young people to church. The movement was launched at a police-sponsored meeting of representatives of the city's Council of Churches and Catholic Youth Organization.

* * * *

The Food and Agriculture Organization of the United Nations states that this is the second season when world food production has risen faster than world population.

Everyman's Task In 1955

HERE at the northeast tip of the incomparable coastline of Cape Anne, one relaxes with perfect confidence in the stability and dependability of earth and sky and sea. Sitting in the sturdy house built and occupied for many summers by that great nineteenth century Universalist, Dr. E. H. Chapin, one's perspective is corrected and one's spirit renewed.

On this rocky, pine-crowned promontory I see the exact scene which never ceased to move the eloquent Doctor Chapin. In the foreground, Gargantuan granite boulders drop off sharply into the great gash in the shore now called Chapin's Gully. Straight east, the Atlantic ocean rolls clear to Spain. Far to the northeast the Canadian Maritimes stand guard over the bays of Massachusetts and Maine. Beyond them more ocean, and then the British Isles and Europe. Over all swings the majestic procession of the stars, stars that guided the earliest visitors to this Western world. At its appointed hour the full moon rises out of the waves and spreads a path of gold from the horizon to the feet of the beholder. And the rhythm of the tide fills the air with deep and solemn music.

"Marvelous are thy works, O God, And that my soul knoweth right well." Yes, one not only sees but also feels something of what Chapin felt here: reverent gratitude for the beauty and dependability of our earth heritage, and the sheer wonder of it all.

Only one thing has changed here with the passage of the years. There is now a bronze-marked boulder at the southeast corner of the lot nearest the sea. This boulder contains the ashes of William Rose Benét, most worthy successor of Dr. Chapin. Here for more than a decade of springs and summers and autumns, Mr. Benét lived and labored and wrote deathless poetry. This spot is a shrine for all thoughtful men, for it memorializes two sensitive and courageous souls — Edwin H. Chapin and William Rose Benét. The storied old house is now the property of Marjorie Flack Benét, the well-known children's story writer, dear friend and near neighbor, whose week end guests Mrs. Lalone and I are.

On this shore, watching these "moving waters at their priestlike task of pure ablution, round earth's human shores," a hideous thought intruded to disturb both reverence and tranquility. What if man-made chemistry and man-directed physics one day make impossible the purification of our "human shores" by sea and air? This, alas, is all too possible.

Man has already despoiled large areas of the earth with selfish abandon. In many places, he has invaded the very seas and destroyed ocean floors that were once the feeding grounds of myriads of fish. Once sparkling rivers are dulled and slowed with the weight of precious soil from hillsides robbed of protecting trees.

And now we "stand on the brink of the last precipice of our fantastic misadventure—." Human ingenuity undisciplined by reverence for life, distorted by overweening confidence, threatens to pollute the very air with monstrous explosions, man-made killings that once started, no man may be able to stop. If this dread horror comes to pass, the now cleansing waters of the seas will become lethal demons of doom. Men will call it atomic war. But not for long. For speedily there will be no man left to name disaster so colossal. Then the desolate earth will wait for the ages to purify her, and, perchance for a worthier race.

Thinking these unhappy night thoughts I was brought back from the edge of despair by the steady flashing of our two lighthouses across Sandy Bay. Straitsmouth and Thatcher's Lights have illumined the darkness and guided seamen safely home for generations. There has never been a night since they were first erected when there were lacking faithful men to tend the machinery and so keep the lamps alight.

Here is the bright symbol of Everyman's integrity, the very hope of all men's redemption. "There is hope," said the lights, and there is hope, *if* Everyman will do his part in 1955.

I remembered then the noble prayer which Bill Benét wrote and sent to his friends in 1949, the last Christmas of his life on earth. Like the fragment here printed it is all in truth Everyman's Prayer in this time of great danger.

Great moving spirit of universe beyond universe,
and of incessant life and motion within the tiniest cell;
determiner of all pattern, principle, and variety
of our abundant life; guardian of time, space, eternity;
friend and counselor in the human heart;
light in the mind of man; . . . .
. . . . . .
. . . .hear us who stand on the brink of the last precipice of our fantastic misadventure—
hear our prayer, ...
. . . . . .
Hear us, aid us then, great living and indwelling spirit
of Time and Eternity!
Shall we always remain too feeble in mind, will, and spiritual sinew
to mould our own destiny?
In the night of our defeat,
in the day of our misdoing,
we beseech Thee.
As Thou wert, in ages gone, a light in great darkness,
a rising wind of salvation
driving before it the thunderheads of despair;
and in the days of our forefathers
a testimony of stars above the desert land;
we, the Human Race, lift up our voice not singly
but people by people and nation after nation,
crying, "Descend upon us!
Breathe into us that superhuman power
which is not as any power known to man!
Holy spirit of this our Pentecost,
be Thou heard of us,
be Thou known to us,
dwell in us at last!"

While there is hope for the recovery of sanity and the achievement of peace in our world, the time of hope is short and getting briefer every day. Everyman's task in 1955 is *to live his prayer for peace.*

Such living not only calls for more than cult and ritual, it calls also, and imperiously, for that penitence which can come only from a recovery of a deep and basic reverence for life.

Our jobs in 1955 are patient negotiation with rivals and potential enemies, disarmament if possible, more and better conservation of resources for all Earth's sons and daughters and correction of juvenile delinquency.

But we will not negotiate successfully, much less disarm wisely, unless and until we have respect for all men and nations even as we respect ourselves. We will not conserve successfully unless we conserve *for all men and nations.* We will not abolish juvenile delinquency unless and until we mend our adult behavior.

We are called by the stern logic of history to achieve a peaceful world community. This we cannot do unless and until we recover that basic racial reverence for all life and respect for the sources of life which our humbler ancestors had.

Everyman's task in 1955 begins with himself, but it must not end there, for we and all men are faced with an inexorable alternative; either we achieve universalism or suffer universal annihilation.

HERITAGES*

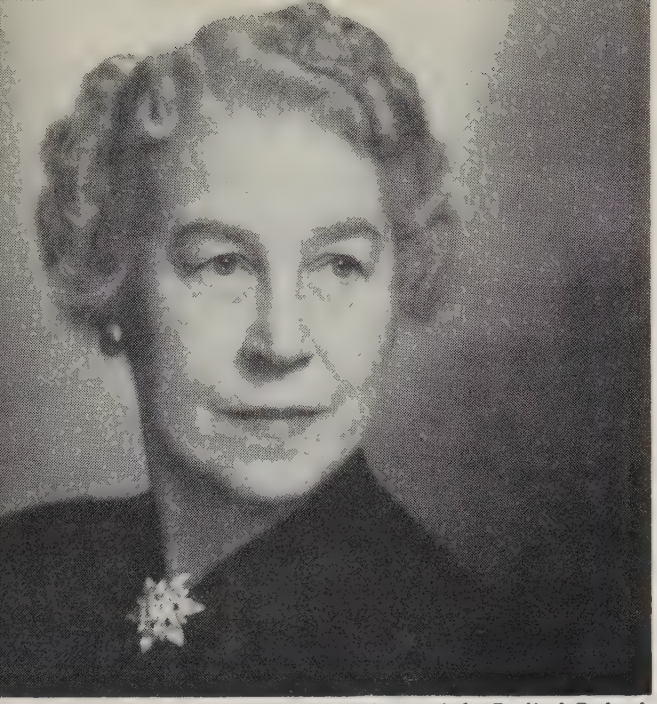
HERITAGES is the subject of the inspired Lenten manual for 1955 written by the Rev. Harmon M. Gehr. Mr. Gehr has used the weeks of Lent to present rich meditations on our Religious, Christian, Liberal, American, and Universalist heritages.

Since art is basically one, Harmon Gehr, musician, preacher, and pastor, has brought the poet's insight to bear both on our deepest needs and our most immemorial resources to meet those needs. In the days and weeks ahead we can become a much more creative fellowship if we all share these Lenten thoughts.

*Heritages, A Lenten Manual, 1955, by Harmon M. Gehr, Universalist Church of America, single copies .15, ten or more .10 each.

SWEDISH PEACE INSTITUTE STUDIES SEMANTICS

STOCKHOLM (WP). — Noting that many human misunderstandings and conflicts are caused by disparities in the interpretation of words and their meanings, the Institute of Peace has begun the study of semantics. It is probably the first such study circle in Sweden. The theme on which the group will concentrate is *Language—a Means for Human Understanding.* The leader, Sixten Flach, is at work on a handbook, which the Institute expects to distribute through various organizations.



Photograph by Bradford Bachrach

Alice Enbom Taylor

An Appreciation

Laura S. Hersey

IN the minds of most Universalists the name of Alice Enbom Taylor is almost automatically associated with the Clara Barton and Elliott P. Joslin Camps, and it is entirely fitting and proper that this should be so for since their inception, Mrs. Taylor has been continuously associated with them. Along with Mr. S. Herbert Wilkins, a prominent banker of Salem, Massachusetts, and husband of Marietta B. Wilkins, a former president of the Association of Universalist Women, Mrs. Taylor read and was impressed by an article in the *Boston Transcript* in which Dr. Elliott P. Joslin, a pioneer in the treatment of diabetes, declared that what was most needed in the care of children suffering from the condition were "islands of safety," or camps where such children might receive appropriate medical care under normal living conditions.

When, the facilities and property of the Clara Barton Birthplace having been offered for such a use, Dr. Joslin found it necessary to decline, it was Mrs. Taylor who could not be persuaded to let the matter drop, but insisted that an attempt be made to arrange an appointment with the doctor. From the meeting which ensued has stemmed all the work of the Association of Universalist Women with diabetic boys and girls.

Mrs. Taylor's actual official connection with the Association of Universalist Women, however, precedes the founding of the camps by some ten years. She came to the Women's National Missionary Association, by which name it was then known, as office secretary and bookkeeper in 1921 and served the Association in many and varied ways from then until 1938. Her literary gifts found expression in the composition of the *Bulletin* and the organizing of Association news for *The Christian Leader* while her abilities in the field of public relations led to her appointment as General Secretary in charge of Promotion.

A member of the National Board of the Association from 1935 to 1939, she served for two years as Clara Barton Guild Secretary and for another two as Recording Secretary. In 1938 she was called upon to take charge of the campaign to raise twelve thousand dollars to build the administration building at the Clara Barton Camp and a decade later she led in raising funds for equipment for the new Elliott P. Joslin Camp.

For several years the Association lost her services through her marriage to Daniel Lee Taylor. During his lifetime, the Taylors spent some years in New Hampshire where, through her association with the White Memorial Church at Concord, Mrs. Taylor kept in close touch with the affairs of the Association of Universalist Women, remaining throughout her term of residence in that state a member of the Clara Barton Birthplace Committee.

When, after Mr. Taylor's death, the Association stood in need of a business manager and hostess at

the new Elliott P. Joslin Camp, Mrs. Taylor came again into the work which she had loved so well. From her original duties evolved the position of Camp Secretary, which encompassed a multitude of activities. It meant participation in the camping program in summer, and promotion and travel in winter. It meant correspondence, interviews and conferences at all seasons of the year and, as the camps continued to expand both numerically and physically, it became a position of increasing responsibilities and complexities.

When, a year ago, Mrs. Taylor informed the Clara Barton Birthplace and Camps Committee of her decision to retire at the end of the 1955 camping season she stated it as her opinion that the Committee ought to look to an alteration in the manner of operation of the camps with a view to conforming more adequately to their increased demands.

When Mrs. Taylor retires next September 1, 1955, she will have given, in all, twenty-five years of service to the Association of Universalist Women. During those years Universalists everywhere have grown accustomed to seeing the familiar initials "A.E.T." at the end of an article on the camps, or have responded to her presentation of life at a camp for diabetic children. Hundreds of children whom she has known and loved remember and love her in return.

Alice Taylor is probably as well acquainted with the history of the Clara Barton and Elliott P. Joslin Camps as any living person, and, by virtue of her close association with them during the years of their existence, uniquely qualified to tell their story. This she has promised to do before the actual date of her retirement and the Association will be the richer for her effort.

One thing is certain as Mrs. Taylor looks ahead to the time of her retirement; her interest in the well-being of both camps will continue unabated and she will watch their development with the same devoted concern that has been hers from the beginning.

INTRODUCING ROBERT B. VAIL, NEW ADMINISTRATIVE DIRECTOR OF THE CAMPS

With the imminence of Mrs. Taylor's retirement, the Association of Universalist Women was faced with the problem not so much of filling the position which she has occupied as of creating a new manner of operation which would simplify some of the difficulties which had inevitably arisen. As the camps have grown so have the program, the physical property and the equipment. It has become increasingly evident that what is needed now is an administrative director for both camps who will be responsible for planning program, securing staff and attending to the details of operation.

Such a person proved to be available in the person of Robert B. Vail, who for the past two seasons has been assistant director and director of the Elliott P. Joslin Camp. Mr. Vail comes to the position of administrative director of the Clara Barton and Elliott P. Joslin Camps for Diabetic Children from the school department of Belfast, Maine, where he has been serving as supervisor of elementary education.

A native of Falmouth, Maine, he holds a Bachelor's degree from Bates College and a Master's in School Administration from the University of Maine Before coming to the Joslin Camp in 1953, he had had seven years of experience in private camps as counselor and program director as well as having held

an assistant directorship in a Y.M.C.A. camp. Through his actual camping experience and his training and experience as an administrator, Mr. Vail is admirably suited to fill the new position to which he has been called.

Mr. Vail will begin his work with the Association of Universalist Women on January 1, 1955, and will have his headquarters at 16 Beacon Street.

A Substantial Beginning Toward Strengthening Our Finances

MUCH has been accomplished by Universalist churches in the past three months in increasing giving both for their own budgets and for the Unified Appeal. While it is too early to determine and report statistically the total so far pledged or the number of participants, there are evidences of widespread and encouraging progress.

For example, there is the substantial number of churches which are undertaking personal solicitation, in an organized fashion, of each of their constituent families. So far ninety-four churches in twenty-two states and one Canadian province are participating in the Every Family Canvass plan. These churches have appointed campaign chairmen and executive secretaries, and have sought and been supplied with help through the office of the national campaign director.

Another indication of activity on the local church level is the increasing number of meetings of church boards or finance committees with the national campaign director. These conferences which have been held so far in key churches in New York, Massachusetts, Connecticut, Vermont, and New Hampshire, have in every instance been arranged at the specific request of the churches. The director, coming by invitation of the minister or the Church board, is welcomed as an objective observer, a friendly counselor, and a professional advisor.

One minister has written the director this evaluation: "You have given us a very good start on our endeavor. . . . I am quite confident that we will exceed our goal and get started on the right road for the future. I am impressed by the way you instill new ideas in the workers. One thing I have noted . . . you do not give the impression of authority from above. Rather you are working with and for us. I know your attitude is half the battle won."

Such meetings with individual church boards or finance committees will continue to be scheduled as rapidly and as widely as possible. The active assistance of state and regional superintendents has been sought in arranging these conferences at which the primary business will be the problem of raising this year's budget, of increasing the number of contributors, and of elevating the standard of giving to the local church, the state convention, and to the Unified Appeal.

At these sessions it is hoped more may be accomplished than meeting current obligations. It is important that the local church leaders think together of the larger implications of giving, and that they consider the need for a year-round program of education in the light of next year's financial obligations and the church's increasing responsibilities.

The immediate result of the meetings has been the general acceptance of the basic idea of self-evaluation, of determining by reasonable and fair methods what the constituents of a church can and may raise if every family or contributing member gives according to an acceptable "yard-stick" of giving. Even if the most conservative estimate of giving ability is employed, and a basis commensurate with half that considered acceptable by the more orthodox churches is established, the giving potential of most of our churches is subject to substantial increase.

One example may be cited: a fairly large city church two years ago raised eight thousand eight hundred dollars through one hundred and forty-two pledges, plus six hundred dollars in plate collections; last year this church increased its pledges to one hundred and fifty-four and its total pledged to nine thousand four hundred dollars, plus plate collections; this year, through the process of self-evaluation, it determined its giving potential to be two hundred and forty-seven pledges totalling thirteen thousand forty dollars. Whether it raises this amount or not, and it is thought likely it will, the church has substantially increased its own standard of giving.

A further by-product of the methods employed in the Every Family Canvass has been the increase of understanding of the Church's program and purposes by larger numbers of its members and their families. This understanding has come about as a result of the small cultivation meetings which are held in advance of the Every Family Canvass. At these meetings, held frequently in homes, small groups gather and are told by the minister or Board chairman or canvass chairman of the church's needs and how they are met. Here is given opportunity for friendly discussions which are not possible, or at least feasible, at larger meetings. Here questions may be asked, and answers given.

Our Library Desk

FEAR, THE ACCUSER

By Dan Gillmor
Abelard-Schuman
Price $3.00

Investigation, the seeking of information about the many aspects of present-day life, has become a consuming passion of the Congress, the 83rd Congress having launched one hundred and five probes in the first month of its session and having appropriated nearly four millions of dollars to cover the costs.

Dan Gillmor's book, *Fear, the Accuser,* is an exceedingly helpful addition to our library of volumes dealing with the problem of Congressional investigations, with particular reference to national security and civil liberties.

The author presents an illuminating history of Congress as investigator, beginning with the first probe in 1792 of "the ill-fated expedition of General St. Clair against the Indians of the Northwest." Of special interest is the 1855-1860 investigation conducted by southern senators into the allegedly subversive activities of anti-slavery Yankees, since this investigation marked the first Congressional probe into the opinions, sentiments and associations of citizens. It was not until 1948 that Karl Mundt was to state in no uncertain terms the "disclosure" function of Congressional investigating committees, when he said, "Our task, to which you members of this House assigned us, is to seek out and expose those activities, which, although legal, are nonetheless un-American, subversive and contrary to the American concept."

In the realm of Congressional investigating committee procedures, the treatment of "friendly" and "unfriendly" witnesses, the employment of trick questions, and the introduction of irrelevant material intended to damage by association, are dealt with by the author in a most enlightening manner, and the myth of Senator Jenner's "judicial and fair" conduct of investigations is thoroughly exploded.

Chapters dealing with the Fifth Amendment are helpful in outlining for the reader both the technical and moral problems involved, and since "Fifth Amendment," like the words "peace" and "freedom," has become a tainted expression associated in the minds of many with "spy" and "traitor," it is important that citizens understand clearly the origin and purpose of this section of the Bill of Rights.

The nub of the matter, this reviewer thinks, is summed up in the closing lines of the book, where Mr. Gillmor states: "It is customary to speak of our government as having three branches. It is well to remember the trunk of the tree, the American people. To cut off the functions of the trunk is to kill the branches as well. In our way of life, the mechanism in Washington, which we call the government, has its duties, but so do we. It is for us to determine, by free discussion and association, the destiny of our beloved country."

So far as Congressional investigating committees are concerned, not only must the people be free to discuss their procedures and findings, without fear of denunciation and abuse, but they must also be acquainted with the *full* story as it is revealed in the hearings of our Congressional committees. And since it is patently impossible for the average citizen to wade through the millions of words of testimony that make up the committee transcripts (even those open to public access), all the basic and materially relevant testimony should be so publicized.

That this is not done is not news to most of us, and Dan Gillmor's book renders a real service in pointing up the many contradictions and "overlooked" perjuries, the manipulation of testimony for political purposes, that together constitute a grave indictment of the investigating process as pursued by our present Congressional investigating committees. The citizen must face up to the fact that these committees do not disclose or expose with any semblance of objectivity, but to the contrary, bring to public attention those testimonies or excerpts thereof, which will lend substance to their accusations. The American citizenry must also come to grips, and right soon, with the fundamental question as to whether the "disclosure" function of Congressional investigating committees should become a permanent one, and if so, what safeguards must be established to assure that they will not become a persecuting arm of the government, by-passing the judiciary and undermining confidence in the democratic process.

—Carleton M. Fisher

FLY WITH ME TO INDIA

By Dorothy Clarke Wilson
Abingdon Press, Nashville 1954
Price $2.00

Miss Wilson was sent to India by the Methodist Board of Missions and the Woman's Division of Christian Service on Missions. Her book is a brief but studious survey of the problems, hopes and confusions of India.

Whether this diversified and poverty-ridden land can become a true democracy is the great question. Certainly, the missions, their workers with their Indian counterparts are working toward this with remarkable willingness and courage.

India is, in a sense, a battleground. Christian concepts combined with practical economic measures vie with the coldly utilitarian appeal of communism. The work of both the missions and the Indian government offsets this appeal and deserves closer analysis than Miss Wilson's rather hasty account offers.

—Cynthia Fiske

SAVING YOUR MARRIAGE

By Evelyn and Sylvanus Duvall
Public Affairs Pamphlet No. 213
Price 25 cents

Here is another excellent addition for the church library. Eminently practical, this compact little ounce of prevention stresses the fact that the amount of pain involved in marital adjustment is not necessarily a clue to the seriousness of the difficulty.

Listing the tension areas, it notes wholesome ways of reducing them as well as giving the sources of competent help. Clues to keeping marriage healthy and sound, with a bibliography, round out this brief work by two of the best counselors in the field of marriage and family life education.

—P. R. G.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

A CALENDAR FOR THE A.U.W. IN 1955

Last year's calendar has been laid aside, and we must turn to a new calendar to mark the dates which we will want to reserve for A.U.W. programs. Despite this fresh start at the beginning of each year, a calendar, like time itself, is a continuing thing, for the calendar not only reminds us of things to come but it is a record of past history, a revelation of the unity and ongoing nature of the A.U.W. program. Certain events, observed over a period of years, take on a piety that no casual calendar date can assume. Many of the dates then, that we want to reserve in this new year of 1955, will be the same as those we have reserved for A.U.W. programs in previous years. We want here to take a backward look over the years and in so doing gain a clearer vision of what we must do in the months ahead to continue the pattern of the A.U.W.

January—This month of beginning seems an appropriate time to call attention to the A.U.W. page of *The Universalist Leader,* a page which has been a regular feature of our denominational journal since 1905.

This January, the A.U.W. *Bulletin* will be mailed directly to some 11,800 persons. The *Bulletin,* which has provided for a means of direct communication between the A.U.W. and its local groups since 1913, was originally a small 5 x 7 four-page leaflet printed monthly and distributed to a limited number of persons. It has been issued in its present form for twenty-nine years and is sent bimonthly to any Universalist woman whose name is listed in our files.

February—For many years this month has been called World Friendship Month in our Church Schools. Education in the international work of the Universalist Church and special offerings for this purpose highlight the church school activities. Since the A.U.W. now co-operates with the Universalist Service Committee in the program in Japan and other areas abroad, local groups find the mailings which publicize the service projects helpful.

Race Relations Sunday was first observed on *February 13, 1924,* when churches were asked to set aside a Sunday to discuss relations between Negroes and Whites. The Sunday nearest Lincoln's birthday was selected and since 1926, the program includes all races.

February 20-27, Brotherhood Week, was initiated twenty years ago by the National Conference of Christians and Jews and has now become a national occasion for mass education by radio, press and television.

February 23, Ash Wednesday, is the traditional date for the annual Service of Dedication for Universalist Women. This service, now twenty years old, was influential in uniting all Universalist women and helped pave the way for the reorganization into an A.U.W.

February 25, The World Day of Prayer. This is the most widely used of all the special programs of United Church Women. Held annually on the first Friday in Lent, the World Day of Prayer was in 1953 observed in more than nineteen thousand communities in one hundred and eighteen countries.

March—In this month, the second *Bulletin* of 1955 will appear. And as in all months, the A.U.W. page will appear in *The Universalist Leader.*

April—The first date to note in this month is *April 7,* World Health Day. The World Health Organization, one of the specialized agencies of the United Nations has rendered invaluable service to millions of persons throughout the world.

April 27-29 are the dates for the annual spring meeting of the A.U.W. executive board.

May—The A.U.W. *Bulletin* for this month will be the last one of volume XXIX in its present format. The next volume will begin with the September number.

The 14th annual *Yearbook* of the A.U.W. will be ready for distribution early in May. Copies will, as is customary, be sent to each state and local A.U.W. president. Additional copies are sold for fifty cents.

June—Flag Day at the Clara Barton Birthplace will be celebrated on *June 11,* the Saturday nearest the official day of June 14. At the first Flag Day in 1928, a representative of the Consul of Switzerland presented the Swiss Flag to the Clara Barton Memorial in token of the esteem in which his countrymen held Clara Barton. Today, the flags of the United States and the Red Cross and the emblem of the United Nations are all honored in this service of tribute to a famous Universalist woman.

June 25 will be the opening date for the Camps for Diabetic Children. This will mark the twenty-fourth season for The Clara Barton Camp for Girls and the eighth season for the Elliott P. Joslin Camp for Boys.

On June 30, the A.U.W. financial year will end.

July-August—The records speak of a Woman's Day being held at Murray Grove for several years previous to 1910 but in that year the first actual institute was held, when at Ferry Beach a "school of methods" was conducted. The exact dates for these leadership training programs for the 1955 season have not been fixed but it is expected they will be held in the same localities as in previous years.

August 24-29 are the dates for the A.U.W. and U.C.A. biennial assemblies and the meeting of the Council of Liberal Churches which will be held in Detroit, Michigan. The A.U.W. will hold its meetings on August 24.

September—The first of the XXX volume of the *Bulletin* for the new church year will be issued.

Many groups will use the Service of Dedication to open their year's program, rather than observe the traditional date of Ash Wednesday.

October—This year will mark the 10th anniversary of the United Nations. One week has been set aside

(*Continued on Page* 20)

News of Churches and Church People

CLINTON A. MOULTON

Dr. Clinton A. Moulton, former president of the New York State Convention of Universalists and retired parish minister, died at his home in Dolgeville, New York, November 28.

Dr. Moulton served as the beloved minister of the First Universalist Church of Dolgeville, New York, for thirty-six years. During that time, he became a leader in both church and civic affairs throughout central New York State. Dr. Moulton was graduated from the Theological School of St. Lawrence University in 1907. He was ordained the following year. Before going to Dolgeville he served churches in Springfield, Troy, and Linesville, Pennsylvania.

In 1934 Dr. Moulton attended the International Congress of Religious Liberals in Copenhagen, Denmark, as representative of The Universalist Church of America.

Clinton A. Moulton was twice president of the New York State Universalist organization. He also served for eight years on the Executive Board and one term as vice-president of The Universalist Church of America. He was an active Mason and Past Master of the Dolgeville Lodge, past High Priest of the Chapter, and a member of the Little Falls Commandery.

One of Dr. Moulton's most intense loyalties was to his Alma Mater. He served for years as a trustee of the St. Lawrence Theological School and was a leader in the work of raising the John Murray Atwood Fund of one hundred thousand dollars several years ago.

The funeral service was held Wednesday, December 1, 1954, in the Universalist Church of Dolgeville. The Rev. Howard B. Gilman, state superintendent of Universalist Churches and the Rev. Gale Bascombe, minister of the church, officiated.

Dr. Moulton is survived by his widow, the former Ida E. Lamphear, with whom he was united in marriage in 1908.

LIBERAL RELIGIONISTS TO HOLD 1955 MEETING IN IRELAND

From July 23-28, 1955, the "International Association for Liberal Christianity and Religious Freedom (IARF) will hold its Fifteenth Congress at Belfast, North Ireland. The Congress theme will be, *Liberal Religion In An Age of Anxiety,* which is no doubt an important subject with various interesting facets. Lectures about some aspects of this theme will be given by Dr. Frederick M. Eliot, president of the American Unitarian Association; Professor Dr. Georg Wünsch of Marburg University, Germany, and Professor Dr. L. J. van Holk of Leyden University, Holland. Moreover, Canon N. D. Emerson of Dublin will give a talk about *Liberal Christianity in Ireland.*

The preliminary program allows ample time for discussion. It is intended to form small discussion groups, so as to provide opportunity for every member of the congress to take an active part in the discussions.

Because Ireland may be an hitherto unknown country for many delegates, the touristic side of the congress will also receive due consideration.

The local organizing group in Belfast, the Non-Subscribing Presbyterian Church of Ireland, expects great interest from the local authorities of church and state of Ireland.

Further information can be obtained from the Secretariat of the IARF, 32 Riouwstraat, The Hague, Netherlands.

A.U.W.

(*Continued from Page* 18)

each October in recent years for education about the U.N. The week is climaxed by United Nations Day, *October 24,* when U.N. Birthday Parties are held in many communities. Since 1955 is the year when Charter Revision must be considered, this is an important year for groups to study the United Nations.

November—In this month, the *Bulletin* will include a complete report of the 1955 Camp Season.

This is also *American Friendship Month,* which has a meaning similar to that of *World Friendship Month.* The program emphasis here, however, is Jordan Neighborhood House.

November 4 will be World Community Day. This is the third of the United Church Women programs. On this day women are asked to contribute *Parcels for Peace* to be used for overseas relief.

November 24—Thanksgiving.

December—*December 10* is Human Rights Day. On this day was signed the Declaration of Human Rights, the Magna Charta of the World.

During the month of December special Ingathering Services for the Camps are held, at which time the filled stockings and baseballs are collected. The stocking coin-cards were approved in 1930 as the method of raising funds for the maintenance of the Birthplace of Clara Barton, who was herself born on Christmas Day. The baseballs were adopted in 1948 when Joslin Camp was opened.

December 24, Christmas Eve, Universalist women will light a red candle in memory of Clara Barton.

December 25—Christmas!

This is the end of our calendar for the A.U.W. in 1955 but it is not the end of the work of the A.U.W. for our efforts in these four fields of *worship, education, fellowship,* and *service* will be carried into the new year. Nor is this calendar complete, for each local group will have its own particular occasions to observe.

—Anne Bowman

OLDEST ORGAN ON CAPE COD

An object of interest to visitors and a source of pride for parishioners is the pipe organ in the Universalist meeting house in Yarmouth Port. It is without doubt the oldest organ on Cape Cod and one of the oldest in the country. It was presented to the church around 1875, and at that time it was an old instrument. It was purchased from a Boston church. There are no records to indicate what Boston church, but parishioners believe that it came from King's Chapel.

The paneling of the case is entirely hand-hewn and wrought. The name of the builder is not known, as it bears no name plate, but it is believed to be one of the few still existing specimens of the work of Appleton, the great organ builder of the eighteenth century, who built the celebrated old organ in Trinity Church, New York.

The organ is still in use. It provides music for worship services which are held every Sunday through June, July, and August.

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ORDINATION—INSTALLATION

RICHARD MELVILLE WOODMAN was ordained to the Universalist ministry and installed as minister of the First Universalist Church in Binghamton, New York, Monday evening, November 29, 1954.

The Rev. Robert W. Sterling, minister of the Central Square Universalist Church, presided and gave the Opening Sentences and offered the Invocation.

The Rev. Philip R. Giles, director of the Department of the Ministry, read the Scripture and offered the Prayer. The Ordination Sermon was preached by Dean Angus H. MacLean of the Theological School of St. Lawrence University. The Act of Ordination was led by Dean MacLean. The Right Hand of Fellowship was extended by the Rev. Theodore A. Webb, minister of the First Universalist Church, Canton, N. Y. The Charge to the Minister was also given by Mr. Webb. The Rev. Howard B. Gilman, superintendent of Universalist Churches in New York State, gave the Charge to the Congregation.

Mr. Kimball Davis, moderator of the Binghamton Church, led the congregation in the installation of their new minister.

The Benediction was pronounced by the Rev. Richard Melville Woodman.

UNIVERSALIST-UNITARIAN VISITATION

The heads of the Universalist and Unitarian denominations together visited more than twenty Chicago area churches and fellowships in the middle of October in an effort to promote greater Universalist-Unitarian understanding. Dr. Brainard F. Gibbons, general superintendent of the Universalist Church of America, and Dr. Frederick May Eliot, president of the American Unitarian Association, spoke at an all-Chicago banquet inaugurating the five-day visitation to the churches. Almost three hundred persons from the Chicago area attended this banquet, at which awards were given for longtime service in the area to Dr. Walter Macpherson of the Universalist Church of Joliet and to Dr. Charles H. Lyttle of the Unitarian Church of Geneva and formerly on the faculty of the Meadville Theological School.

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Dr. Eliot preached in Peoples Church of Chicago and Dr. Gibbons preached at Third Unitarian Church. All told they made a total of eighteen addresses to churches, women's groups, fellowships, the Chicago Area Liberal Ministers Association, and the student body of the Meadville Theological School. The visitation was sponsored by the Chicago Area Conference of Religious Liberals headed by Harry Jones of All Souls Unitarian Church (formerly Free Religious Fellowship).

OBITUARY
HANNAH JEWETT POWELL

The Rev. Hannah Jewett Powell, 88, a Universalist minister since 1899, died at Sunset Home, Waterville, Maine, November 16, after a long illness.

Miss Powell, who was born in Clinton, Maine, was a graduate of Coburn Classical Institute in 1887 and was graduated from Colby College in 1893. In 1899 she was graduated from Tufts College School of Religion with the Bachelor of Divinity degree. She served churches in North Jay, Bridgton, Sangerville, South Paris, Sea Coast Mission, Machias, and South Portland, Maine until her appointment as missionary to Inman's Chapel, North Carolina in 1921. Here she labored for fifteen years in that mountain parish. After her retirement in 1936, Miss Powell continued to serve her church as interim minister in several parishes and for a time returned to North Carolina in 1945.

During her years as parish minister, Hannah Powell also served the church as president, secretary, and committee chairman for the Maine State Universalist women's organization, then called the Women's Universalist Missionary Society.

In 1949 a special service in the Universalist Church of Waterville, Maine was held in honor of the fiftieth anniversary of Miss Powell's ordination to the Universalist ministry. The Rev. Stanley Spear, a classmate of Miss Powell, who spoke at her ordination service, was the principal speaker.

Funeral services were held in the First Universalist Church of Waterville, November 18. The Rev. Donald C. McMillan, minister of the church, officiated.

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CENTRAL FELLOWSHIP COMMITTEE

Approved the action of the Massachusetts Fellowship Committee in granting to the following students permission to perform the Christian Ordinances: James D. Hunt, James E. Monroe, Jr., Edward C. Dimock, Jr.

Accepted the transfer of the Rev. Arthur Graham from New York.

—ESTHER A. RICHARDSON, *Secretary*
November 9, 1954

MASSACHUSETTS FELLOWSHIP COMMITTEE

Transferred the Rev. Robert Brockway to Ontario. Received by Letter of Transfer the Rev. Robert W. Lawson from Ohio. Granted Letter of License to Preach to Mr. Louis Chiaramonte, Jr.

—RAYMOND M. SCOTT, *Secretary*

UNIVERSALIST WOMAN'S ALLIANCE

The monthly meeting of the Universalist Woman's Alliance will be held at Bethany Union, Friday, January 21, 1955, at 11:00 A.M.

Miss Emily Bissell Houghton will speak on the *Travelers' Aid.*

For luncheon reservations, please call Mrs. Dumas, CO 6-0240.

—GRACE M. ELWELL,
Recording Secretary

VERMONT AND QUEBEC UNIVERSALIST UNITARIAN CONVENTION FELLOWSHIP COMMITTEE

Accepted on Letter of Transfer the Rev. Fred C. Leining, D.D., from the New York Fellowship Committee.

—CARROLL FENWICK, JR., *Secretary*
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